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### A CRY OF PAIN,

AN EXTRACT

FROM

### AL=BALAGH

BY

## MIRZA CHULAM AHMAD.

Rais of QADIAN.

Enhave :

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1898.

# بمم الله الوحمن الرحيم فتحمده ونصل على رحوله الكريم

الابهم فاطر السموات و الارض عالم الغيمي والشهادة انت تحكم بين عبا دك فيما كانوا فيم يختلفون

In the name of Allah, the most Merciful and the most Compassionate.

We praise the Lord, and pray for His blessings on His noble Prophet.

O Lord! Thou Creator of Heaven and Earth, that knowest of the visible and the invisible! Thou judgest amongst Thy servants in whatsoever they differ.

### THE UMMAHAT-UL-MUMININ.

To give a detailed account of this work is needless. Suffice it to say that it has wounded the feelings of sixty millions of Her Majesty's Muslim subjects living in the Punjab and other Provinces of India by its abusive, scurrilous, and contemptuous tone and by using the most indecent and insolent epithets and grossly offensive language towards our Lord and Master, the last of the Prophets, the holiest of the holy, Hazrat Muhammad Mustafa (the peace and blessing of God be with him), and has so severely afflicted Muslim hearts by its shameful and disgraceful falsehoods and fabrications that its hurtful effect will extend to our posterity. There is a general clamour throughout the length and breadth of the land, and in this connection I have received several letters from leading Muslims and learned theologians, among the latter being Maulvi Muhammad Ibrahim of Arrah. The newspapers have also been bitterly complaining against the manner and matter of this pamphlet. All these facts are sufficient to indicate that the book has been regarded as full of vulgar, impudent and foul language.

In short, the pamphlet has caused serious excitement in the Muhammadan community, and thus provoked, several bodies have submitted memorials to the Government and some men have directed their attention to refutation of the work. The truth, however, is that no proper steps have as yet been taken to remove , the real grievance. By submitting memorials we acknowledge ourselves defeated and show our weakness and inability to reply to the attacks; and in my opinion, it is not also desirable that any and every body should undertake to write the reply and assume on his weak shoulders the risk and the sole responsibility of defending the nation. Such a measure would not lead to good result, for it often happens that the refutation of serious charges is undertaken by some solitary and simple Mullah whose knowledge of the merits and beauties of the Quran is defective, who can neither fathom the meaning of Hadis (tradition), nor is he wellversed in History, who is not gifted with sound judgment nor wisdom, and who is ignorant of the modes of disputation which will suit the requirements of the present age. Such a refutation would be only more disgraceful. It is much to be regretted that most people who are concerned in religious controversies have not only an imperfect knowledge of theology and religious philosophy but do not exercise their judgments honestly and disinterestedly. Consequently the works of such authors are not received favorably by the public.

To meet the ways of modern school of thought a Muslim religious controvertialist must possess the following ten qualifications.

I.—He must be so well-versed in the Arabic language that in all discussions about words, he may be able to convince his opponent by his sound knowledge of philology; or if he happen to write any work in Arabic, he may excel others in beauty of thought and style, and should, on account of his vast learning, be able to show to the satisfaction of his antagonist that in understanding the Word of God, he is far superior to the latter. In

fact such a person should be well-known in his country as of unequalled ability in the Arabic language. In Islamic theological discussions, disputes often arise as to the meaning of words, and experience has shown that in order to arrive at a clear and definite conclusion as to the meaning of Arabic passages, much depends on the accurate knowledge of the simple and compound forms of the words of that language. It follows from this that any one unacquainted with the Arabic language and its method of philological research is not fit to enter into important and critical religious controversies, nor are his writings of any value. It may also be noted that in public estimation the value and usefulness of a work would be judged from the worth of its author. If, therefore, the author is not a scholar of unquestionably high attainments in philology, his inquiry in the domain of interpretation would not be reliable. If, on the other hand, the controvertialist is known to his Christian opponents as a philologist of established reputation, the latter would be prone to respect the views and interpretations of the former on questions of a language in which he is a specialist. His writings, consequently, would produce more effect upon public mind and would silence his enemies. It is also worth remembering that in such controversies, whether oral or written, whenever it is necessary to make a reference, disputes arise as to passages and simple words which are of great importance in revealing the truth and producing literary evidence. Moreover, the qualification here mentioned is necessary from another point of view, viz., that the hostile critics who are always ready to find fault with the new writer and underestimate his abilities in public, would be quite prepared to receive the Muslim controvertialist of admitted ability, and the latter himself may sometimes be called upon to express his opinion on the abilities of his antagonist which he may do with advantage. In short, every Muslim who undertakes to refute the attacks of a Christian writer should bear in mind that sound knowledge of the Arabic language is an invaluable help in religious controversies.

II.—The second qualification necessary for a man who attempts to meet his opponents is that he should not only be a Maulvi in name and that his knowledge of the faith of Islam should not be limited to a superficial reading of certain books on tradition or law, or commentaries of the holy Quran; but it is absolutely necessary that he should possess the God-given faculty of deep insight, and quick discernment of minute distinctions and nice points, and the capability of producing sound arguments in support of his contention; that in fact he should be the wisest and purest.

III.—Thirdly, he must have some knowledge of the Physical sciences, Medicine, Astronomy and Geography, as an elementary knowledge of these subjects is indispensable to quote analogies from the laws of nature and to strengthen certain argumentative proofs.

IV—If his opponent is a Christian, he (i.e., the Muslim critic) must know in Hebrew that portion of the Bible which refers to prophecies. It is very easy for a man who is sufficiently well acquainted with the Arabic language to attain this much knowledge of the Hebrew. I have shown by a comparison of Arabic and Hebrew words that about three-fourths of the Hebrew words are of purely Arabic origin, and a man learned in the Arabic language can in three months acquire sufficient knowledge of the Hebrew. I have mentioned these things in "Minan-ur-Rahman," in which it has been proved that Arabic is the mother of all languages.

V.—Fifthly, spiritual communion with God, unflinching obedience to His commandments, true love for Him, sincerity, piety,
purity of heart and other good morals; in short he (the Muslim
hero) must have cut himself off from all wordliness for His sake.
The science of religion is one of the heaven-given sciences; it
is based on the fear and love of God and the purity of heart;
only the heaven-inspired and not the worldly people can attain to
it. And there is no doubt that to convince people by invincible

arguments is the function of Prophets and divine men. The gifts of God are bestowed on God-fearing and holy men as He says in the Quran (La Yamasso-hú-illal Muttaharun) viz., "none but the pure in heart shall get it." It is, therefore, impossible that heavenly gifts without which no true victory can be gained should be granted to a hypocrite or to an impure and worldly-minded man. For how can the Holy Spirit reside in a heart which is under the control of Satan? We should not expect blessing and charm in the sayings of those whose dealings with their Creator are not sincere; he and he alone who seeks divine assistance for strengthening his faith, finds favors from Heaven, and inspiration from an invisible source; from his face shines the grace of God and from his lips flows discourse peaceful and sweet.

VI.—Sixthly, a religious controvertialist often derives much assistance from the knowledge of History. For instance, many prophecies of our Lord and Master, the holy Prophet (peace and blessing of God be with him) have been embodied in such books of Hadis as Bukharee and Muslim. Their fulfilment has been witnessed by the world and corroborated by contemporary Historians hundreds of years after their publication. A person, therefore, unacquainted with historical facts cannot call up in his support any of such prophecies which have been proved to be inspired by God. Or, again, one cannot learn without the help of History all those facts which have been recorded by the Jewish and even by some Christian authors concerning the first thirty years of the life of Christ, or such circumstances as have been mentioned by ancient writers regarding Jesus Christ (peace be with him) and his own brothers or such human shortcomings as history ascribes to Christ in both parts of his life. Very few Muhammadans know that Christ had four own brothers who did not accept him as a true prophet of God in his life time. In such cases it is always necessary to refer to history. I may as well hereby inform the public that by God's grace such books have

fallen into my hands as deal with the above subjects and have been written by learned Jewish writers and Christian philosophers.

VII.—The seventh qualification is the knowledge of Logic and the methods of debate as both of them augment the power of reasoning and assist in detecting the errors of discussion and fallacies of argument. But as the best shoes cannot make a lame man walk and the best spectacles cannot make a blind man see, so it must not be expected that a knowledge of Logic or skill in debating alone will supply the natural defects of such as are devoid of the bounties of nature and "the living spring." Most Mullahas hardly aware of even the rudiments of Logic pretend to be masters of it and have no sense to discriminate between the premises and inferences. They often argue in a circle and begging the question is a common thing with them. It may, however be hoped that a man of ordinary talents who is not ignorant of the art of reasoning and argumentation will be able to guard his statements from absurdities and discover the sophistry of his opponent.

VIII.—He must have a large store of reliable books, by reference to which he may in case of need expose the falsehood in his antagonists' statements. Such reliable works are indeed most valuable aids in all controversies. My kind friend Hakim Noor-ud-din's vast library which has been placed at my disposal can answer this purpose very well.

IX. The ninth qualification is perfect freedom from the anxities of life and devotion of one's time wholy and solely for the service of religion, for it is a matter of every day experience that mind cannot attend to two things at a time.

X. The last though not the least important qualification for a writer or lecturer on religion is the power of working miracles; for miracles are heavenly signs which, on the one hand, lead man to acquire true light and complete satisfaction in religious matters, and, on the other, they are final decisions from the Creator.

Hence such followers of the Prophet as are approved of God and through the efficacy of their prayers endowed with the power of miracles and signs are most fit to refute the attacks of the enemies of Islam, and of the people who look upon miracles in general as contrary to the laws of nature as well as of those who disbelieve in the miracles of our Prophet in particular. It should be noted that religion bears a close connection to heavenly signs and it is a criterion of true religion that it should have amongst its adherents men whom God has been pleased to grant supernatural powers for He does not confine the insight of His holy and chosen people to transmitted knowledge alone. He who carries on controversies with his opponents only for God's sake is sure to be gifted with heavenly signs and His Hand works so as to make His soldier victorious in every cause. Nay I fear that a religious defender who is not granted supernatural signs may not really be a believer in God for heavenly assistance in accordance with the promises of the holy Quran is not bestowed upon those who are not true to him.

The above-mentioned ten qualifications are necessary for a refuter of Christian attacks and the man who is selected to reply to the Ummahat-ul-Mominin must combine all these in his per-It would appear that the Christian Missionaries have taken pains to give wide circulation to this pamphlet, so much so that they have set at naught all regard for criminal prosecution and have sent copies of the work gratis to respectable Muslims who never ordered them. Thus in the publication of this book, no stone has been left unturned to injure the feelings of the Muslims. All these circumstances taken together would show that this is their final attack of the most indecent type on Islam, and, I think, grossly abusive language has been used by them purposely to create excitement amongst the community so that getting out of temper they may have recourse to criminal prosecutions or to submitting representations to the Government and may not adopt the right path of disproving and overthrowing

by arguments such false attacks and fabrications. It seems to me that their malicious anticipations have to some extent been realized. The Muhammadans have ignored all remedies and have taken to submitting Memorials to the Government complaining against the abusive and scurrilous language of the book. The Anjuman-i-Himayat-i-Islam Lahore has adopted the some course and complained to the Government against the offensive publication. However, it is much to be regretted that the memorialists have not paid any attention even to the fact that the book was written with the express object that the Muhammadans may in excitement resort to some indirect plan of defence and disregard the teaching of the Holy Book ادع الى مبيل, بك بالحكمة والموعظة العصنة وجادلهم يالتي هي احسى (Ud-o-ila sabil-i-Rabbi-ka bil hikmati wal-Mauizatil hasanah, wa Jadil hum billati hiya ahsan) i.e. "Call unto the way of thy Lord with wisdom and good advice and argue with them in a judicious manner."

It is so very distressing to think, on the one hand, that a book should have been published whose poisonous effects are forcing themselves into the minds of the ignorant and ruining the innocent souls of the Muslim world, and to find, on the other, that a representative body of that religious community should have only adopted the poor measure of submitting a cheap leaflet of a memorial, when they have thousands of rupees in their hands collected from the Muslim public under the pretext of defending their faith. The Anjuman-i-Himayat-i-Islam has alway declared its first and foremost object to be the refutation of the misrepresentations of the opponents of Islam, and one would find the same motto published on the very first page of every issue of their Monthly Journal. I do not mean to say that the Anjuman is intentionally ignoring this aim which it has itself so emphatically asserted, but the fact is that the Anjuman, as it at present stands, is not competent to speak or write on the important topic of

religion, or to refute with a degree of certainty and in detail the charges which have been brought against Islam by the Christian writers during the last sixty years, or to eradicate the poisonous elements which have been polluting the atmosphere of the country. Would that this body had not meddled with religious matters at all and confined the scope of its operations to the political and social affairs only!

My disappointment was aggravated by perusal of the Punjab Observer of the 6th May 1898. The editor who was pleading the cause of the Anjuman said in clear terms that it was inadvisable to publish a refutation of the Ummahat-ul-Mominin, and that the step taken by the Anjuman was quite sufficient for the purpose. On consideration of that article it appears that it was not only the personal opinion of the editor but that the Anjuman equally shared in his views. We leave it for the wise and the learned to consider what benefit can be derived from such measures. Even if the Government were to inflict the severest punishment on the publisher of the pamphlet, the pernicious effect of the publication which has taken its root into the hearts of the people would not be counteracted thereby; on the contrary, so far as I think, such a procedure would intensify the false impressions all the more.

I have repeatedly asserted that if our object is to nullify the corrupt influence of impure Christian attacks on Islam, the method adopted by the Anjuman is quite inadequate to secure success in the matter. I am of opinion that we should write out detailed, appropriate and reasonable refutations of all the objections and accusations, one by one, that have hitherto been raised against our religion and thus purify unbiased hearts of all those impure ideas concerning Islam which have taken root in them, and show the pure and bright face of Islam to the world. That we should be occupied with thoughts of bringing the offenders to punishment instead of adducing cogent arguments against

their writings, is a most injurious method for such an age as ours in which the specious and plausible arguments of the Missionaries and Christian philosophers have ruined so many souls. Our simple-minded and unwary Muhammadan brethren do not feel that such allurements and sophistries are spoiling our rising generation.

I agree in this that we should approach the Government with a request in general terms that controversies and writings should be placed under some control and that a stop should be put to such license in disputations as may lead to a breach of the public peace. I moved this point long ago, and in a former memorial to the Government set forth in plain terms the methods by which such an end could be smoothly achieved. The Paisa Akhbar is quite wrong in saying that there is some contradiction between the two memorials, lately submitted by me to the Government, for in the former I did not request the Government to punish any particular person. In fact I am strongly opposed to a memorial which is clearly specific and in which the Government has been prayed to punish a person whose objections against our faith are still unrefuted. According to the Qoranic teachings our duty was to sift the real objections from the gross abuses and then refute the (Wa-jadilhum) و ما د اعم بالذي هي احسى (Wa-jadilhum billati hiya ahsan) i. e. Argue with them in a judicious manner. It is quite risky and dangerous that we should leave the objections of an enemy out of consideration, for such elements, if not eradicated, would daily multiply like the bacilla of the bubonic plague and create numerous doubts in the minds of men. And even if the Government should punish such libellous people, it would in no degree diminish these scruples. If for instance, we enquire into the history of men like the writer of the Ummahat-ul-Mominin, Imad-ud-din, Safdar Ali, and others who are now foremost amongst the opponents of Islam, we would be able to trace the cause of their apostacy to want of sympathy with their religious

struggle. For instance when certain doubts arose in their minds as to their forefather's religion, they were not cleared with brotherly politeness and sympathy. But, on the other hand, those who had honest differences were repulsed with harshness and severity' with the result that deprived of the benefits of Islam, they became renegades. Being ignorant of the beauties of Islam, they were misled by the persuasive words of the Christian Missionaries. In short, millions of men are being ruined, thousands have left the right path, and the country seems to be under the effect of an ever-increasing contagion of leprosy. The poisonous and sceptic ideas are planting themselves into numerous hearts and it is therefore, of the utmost importance that we should follow the teaching of the Holy Qoran and defend Islam from hostile attacks in a manner suited to the occasion. To give complete satisfaction to seekers after truth, we should refute the various objections brought against our holy faith.

Another question naturally arises here if it is enough to confine our defence simply to the refutation of a limited number of misrepresentations published in the book "Ummahat-ul-Mominin" or whether it would not be advisable to go a step further and deal exhaustively with the spirit of unbelief rife in this age and aim at a general exposition of the tenets of Islam once for all. In reply to it I can only say that mere refutation would be an occasional remedy but would not cover the whole ground of the sceptical free thinking of the day. It would be like cleaning some out of many gutters of the town and then expecting this partial remedy to effect the sanitation of the whole area. Therefore unless we adopt a comprehensive plan to remove from the minds of men the corrupt influence of unjust and insidious attacks on our religion and to counteract the effect of the poisonous ideas by a wide circulation of decisive and cogent arguments and by the spread of pure and sublime teachings of Islam

we should not think that we have done anything for the salvation of mankind.

It need not be mentioned here that the injury resulting from the instructions of the Christian Missionaries has reached the maximum limit, and that the poisonous seed sown by them in this country has seriously impaired the growth and the progress of the spiritual life of the people. The corrupt influence which I have mentioned above, proceeds from two sources: (1) From the writings of the missionaries, and (2) from the spread of the knowledge of Physical and other sciences which has turned so many educated young men of the new school into athiests and heretics who care neither for religious precepts nor for pious modes of life, but take an extreme view of free thinking in religious matters. Thus true sympathy with humanity in general and our own community in particular does not lie merely in rebuttal of two or three points nor should it satisfy us in any way. I am so fully alive to the need of replying to our enemies that if the whole world should turn against me and take the opposite line of submitting memorials after memorials, ignoring exclusively the advisability of a decisive refutation of the false and whimsical charges, I would still strongly advocate the same course of defence and show to the world its mistake by proving that such charges can never be crushed except by the only true mode on which I have laid so much stress. This is the surest measure to root out all those doubts and denials which have crept into so many hearts. The contrary proposal would result in nothing but hushing up of the matter by a show of authority. Nor can it be said with absolute certainty that such representations would meet with complete success, for the opposite party would no longer remain silent. When they see that such a procedure is not an attack against any individual missionary but an invasion on the entire Missionary system of the Christians, they would spare no pains to exert their influence against This would in the long run bring disgrace upon us and

expose us to insult and hatred. This at least is evident that to submit a memorial is to start on a line which may end either in success or failure. On the other hand, it is certain that Islam is an embodiment of the purest and sublimest principles, and if every attack aimed at it by our opponents is refuted with care and caution, we would not only remove the doubts but show that what the foolish antagonist has thought objectionable, is really a point full of wisdom and knowledge. Thus the science of religion will prosper day by day and the great mysteries of our holy faith will reveal themselves unto us.

It is, therefore, the duty of all true Muslims to prepare themselves for remedying this great evil of the times, but for this purpose they should select one man who should not only refute the objections of our enemies gracefully and politely, but his work should also contain such a clear exposition of the beauties and excellences of Islam as may satisfy men of different temperaments and abilities. Such a writer should, at the time of refutation, bear in mind that the public for whom his work is meant, consists of people out of whom some would be ready to question the authenticity of references, others prepared to start a verbal inquiry into the disputed statements, some again would be inclined to discuss the meanings of simple words, others demand cogent and decisive arguments, others again would be thirsty after analogies of the laws of nature, and there might be many who would be disposed to judge the worth of the author from the spiritual blessings and beautiful style of the work. Unless, therefore, such a work supplies the wants of all kinds of readers, it cannot be universally appreciated and no public good can be expected from it.

I have repeatedly said that at a time when poisonous ideas are corrupting men's minds to such an extent, it would do no good to write out a reply to the few attacks of

the Ummahat-ul-Mominin, but we should first prepare a comprehensive list of all those numerous objections which have been levelled against Islam by the Christians from the earliest times when their writings and pamphlets were first published in this country to the circulation of their recent work, the Ummahat-ul-Mominin, as well as of those objections which have either been made from a philosophical point of view or urged by rash critics as if certain principles of Islam were opposed to recent medical researches. And after such a list has been prepared, a strong and reasonable refutation of all the attacks should be written with politeness and courtesy in the form of a complete code.

Some people think that it is no use attempting a fresh refutation of the Christian attacks on Islam as a great many volumes have already been written on the subject. But I do not agree with this view. For in the first place the previous retutations are not comprehensive in as much as they have not thoroughly dealt with all sorts of criticisms. Secondly, no attempt has been made to meet different phases of criticisms for it has been seen that after the publication of one defence the same critics reappear with the same thoughts only dressed in different style of philosophy or science. Thirdly, the works written heretofore have retorted blame for blame, but no writing of the nature of substantial exposition has been given to the public at large. In short, the most important part of the business yet remains to be done, viz., the merits and beauties and the sublime teachings of the holy Quran, which are so useful to mankind and without which no true purity of heart can be attained, have to be laid before the world; and cogent arguments in support of Islam as the only true religion have to be brought forth in lucid order.

No doubt it is a task which is at once important and arduous as it undertakes on a very large scale to blot out the effect of sixty years' labours by Christian Missionaries, but God helps those who help themselves and He has promised to grant long life and courage to such as volunteer to support the cause of His religion. Respected readers, no religion can in this age overcome other religions unless it shows in a superior degree its sublimity and grandeur in its intrinsic worth. And as our opponents have tried their best to paint the beautiful and bright face of Islam as ugly and detestable by raising numerous objections against it, so all our efforts should be exclusively devoted in showing clearly the excellence, purity and immaculate innocence of our holy faith. True sympathy with those who are deviating from the right path consists in disproving the false and mean objections and in showing to them how cheering, blessed, and spotless is the doctrine of Islam.

Everyone follows his own opinion and convictions, but God has revealed to me by direct inspiration the fact that the real defence of Islam in this age, lies in eradicating all those objections against Islam that have occasionally been made here and there in Europe and Asia, and thus cut out the root of unjust vilifications, and dazzle the eyes of all nations with the splendour and the numerous blessings of our faith so that they may be disgusted with the liars who had so long imposed upon the public by deceitful statements. I am particularly grieved to see that some of us though aware of the wide-spread effect of these poisonous objections, do not agree with me in the method of counteracting it but still contend that it is more than sufficient if we prosecute the offenders or submit memorials to the Govern-The great injury under which the nation is labouring on account of our enemies' attacks does not simply consist in so many hearts being wounded at the obscene language, but the real danger is that ignorant people and those unacquainted with Islam will come to hate our holy faith thinking the objections to be reasonable and true. It is necessary, therefore, to make preparation for removing that injury whose consequences are far-reaching and dangerous, and extremely prejudicial to the religious

convictions of the people. Almighty God who is more jealous of the honor of His Prophet and Faith than we, desires us to refute unjust charges and as to their harsh terms commands us thus: "When you hear heart-injuring words from the Ahl-i-kitab and the infidels, and it is inevitable that you shall hear many such words in the last ages, at such a time if you show forbearance, you will be regarded as magnanimous in the eye of your Lord". This command should be read attentively, for it was meant particularly for this age, as the Muhammadans had never, before this, an occasion of hearing such and so many gross abuses and abject and contemptuous words. It is in this age that of books full of grossly indecent language bave been published and thousands of false charges have been brought against our beloved Prophet, our Lord and Master, our Guide and Imam, His Holiness Muhammad Mustafa (the chosen), Ahmad Mujtaba (the selected), the greatest of Prophets, and the most virtuous of mankind (peace and blessing of God be with him). Hence I have repeatedly requested the Muslims to bear such hostile provocations with patience, and it was for this reason only that when a false complaint of abetment of murder was lodged against me by the Christian Missionaries, and Captain Douglas, the District Magistrate, convinced of my innocence and of the fabrication of my enemies, asked me if I would like to sue my prosecutors, I declared with an open heart that I had no mind to do any thing of the kind. There was no other reason for this than the one that I have quoted above, viz., we have been ordered by the holy Quran not to return evil for evil when injured by our enemies. I remind all Muslims of this command and will continue to remind them of the same that they should not return mischief however badly treated they may be; that they should curb all feelings of revenge and show unto their Lord how strict and true they are in obeying His commandments. It would not be out of place to mention here that the memorial submitted by my followers against the Editor of Jafar Zatalli was simply meant for showing to the

Government and the public a type of the indecent and scurrilous language used towards me by my opponents, who in defence falsely charged me with using harsh language in religious controversies. Beyond this, there was no prayer made for punishing the offender.

From what has been said above, it is clear that it is our duty to refute unjust attacks judiciously and under good advice; and God knows that at the time of replying to my opponents, I have never given way to passions and have always used polite and moderate words except where the hostile writings are extremely violent and seditious, and in such exceptoinal cases an advisable degree of harshness has been used by me with the object that it may alleviate the agitated feelings of the community. Neither passions nor excitement have ever led me to use strong language, but practical knowledge of human nature, and the Divine و جا د لهم بالذي هي احسن command contained in the words "and argue with them in a judicious manner" were the only reasons for having recourse to it. Moreover, this measure was adopted by me at the time when the impudence, contempt and abuses of the other party had reached their climax, and language so grossly indecent and full of mischief had been used towards our Lord and Master, the most excellent of creatures, the Glory of all beings (peace be with him) that there was great danger of the breach of public peace. It was in this state of things that this method of practical wisdom was, to meet the exigencies of the time, adopted by me, viz., on the one hand I had recourse to a moderate degree of severity of language, and on the other I preached sincere loyalty to the Government and humility as the watchword of our life. In fact it was a wise measure adopted by me out of necessity to allay the excited passions of the public and to prevent the masses from adopting rude and savage ways of manifesting their excited feelings. In short this course of treatment resembled the one in which to relieve an opium-sot

from his engrossing malady, he is given zedoary which resembles opium in the bitterness of taste, but its advantages are of a different character. I would not hesitate to call those who still blame me for having laid the foundation of harsh language in religious controversies, as unjust and malicious people, to whom I would only say what the holy scripture affirms : على الكاذبين (Lanat-ullah-i-ala-l-Kazibin) i.e., "Let the curse God befall those who tell lies." One who would take a just and impartial view of the matter can easily understand, that before my first work, the Barahin Ahmadiya, was published, the scandalous books of Revd. Imad-ud-Din, the insolent and contumelious writings of Indarman of Muradabad, the seditious works of Ghaniya Lal Alakdhari, and the Satiarath Parkash of Daya Nand which is full of grossly abusive, scurrilous and contemptuous language, had had a wide circulation in the country and inflamed the feelings of the Muhammadans of India like the red-hot iron ball. In the Burahin Ahmadiya I followed the logical method of discussion and thus appeared the passions of the community and turned them into another line as an experienced physician turns the direction of impure matter from the vital parts of the body to other sides. And although the Burahin Ahmadiya was only defensive and written in reply to such Christians and Aryas who had overstepped all bounds in abusing our holy Prophet (peace and blessing of God be with him), yet it was couched in soft and polite language and did not contain any harsh words with the exception of a few proper attacks that suited the occasion and such as are necessary for every controvertialist to silence his opponents. Even if the book had contained any severity in its style, a just reviewer who had gone through the works of Imad-ud-Din, Indarman, Ghaniya Lal, Daya Nand and other enemies of Islam, would not blame me in the slightest degree, for whatever amount of harshness is here and there found in my publication bears no proportion to the vast quantity of vulgarity, indecency, insolence and contempt contained in those works. My statements, again, are all on the defensive side, and if there is anything to blame in them, the fault lies with the people who made the first attacks and thus forced me to such a rebuttal, which was the only remedy left of quieting down the excitement of the Muslim community and preserving the peace of the country.

The Punjab Observer and The Paisa Akhbar, two Muhammadan organs of Lahore, have insinuated in their columns that I am at the root of all ill-will and hostility between the Hindus and the Muhammadans. They seem to think that the former were quite friendly to the latter before the murder of Lekh Ram whose death I had prophesied and that the excitement consequent upon that murder produced suspicion in the minds of the Hindus regarding their Muhammadan brethren and thus wide gulf of enmity between the two communities. Such misstatements only bring to light the hidden prejudices of the Editors of these papers which they love to cherish against me for no reason other than a difference of opinion in religious matters. As such the said allegations, therefore, did not deserve the honour of a refutation, but I fear that if they are left uncontradicted they would foster other similar misconceptions and their publication would injure the cause of truth and leave a poisonous impression on the public mind in the long run. For this reason, I have given below some of the particulars which called forth the prophecy and led to its publication. It has been repeatedly urged by me and even admitted by Lekh Ram in his writings that he himself evoked the prophecy in question. Several years ago, when the Pundit had overstepped all bounds in abusing our holy Prophet and sacred religion, in a fit of excitement he came to Qadian with a view to have a controversy with me as to the Divine origin and relative merits of Islam and Hinduism. He lived here for about a month and spared no pains to injure the feelings of the Musal-

mans of this town. He used to abuse our holy Prophet in the vilest terms on public roads with the worst of motives at the bottom of his heart. Fearing that the scurrilous and contumelious speeches of the Pundit regarding Islam may not lead to a disturbance, I prohibited the Muhammadans from attending his lectures or paying any attention to his words. He was always ready to pick up a quarrel and had in his company some mean characters for this purpose, but notwithstanding all his efforts to bring about a riot, the Muslim community showed the utmost degree of forbearance under the influence of my preachings. Lekh Ram used also to come over to my house daily, demanded in the most peremptory language some heavenly signs, and scorned and scoffed at Islam in my presence. I bore this patiently, and any one who can feel the shock a true Muhammadan must receive on hearing indecent, insolent and contemptuous words in reference to our holy Prophet (peace be with him) and Islam, will at once realize that it required an extraordinary effort of fortitude to endure such offensive language without retort or opposition. I treated the Pundit always with kindness and courtesy, refuted his objections and explained to him the sublime teachings and the great merits of the holy Quran, but he was all the worse for it in his malicious intentions. What gave me the greatest amount of pain was that the Pundit condemned and declared the miracles and the prophecies of our Prophet as mere fabrications. I besought Almighty God to show some sign or reveal some prophecy to establish the honor of His Apostle and convince our unjust enemies of the truth and divine source of Islam. prayers gave satisfaction to my mind and I became sure that God would assist me by showing some supernatural sign in the form of a prophecy. Thereupon I asked Lekh Ram if he was willing to have any prophecy about him, which God may reveal to me, published and circulated. The Pundit communicated to me his full consent alleging boldly that he looked upon prophecies as ridiculous and absurd, and would be glad to have one published

about him. The words which were inspired to me on further prayers to the Omnipotent were therefore published by me on different occasions in his life time. He had also most insolently circulated a notice to the effect that I would die of cholera within three years. At last the words which God had revealed by inspiration were fulfilled and Lekh Ram died within the fixed time exactly in the manner indicated by the prophecy.

Would the Editors of The Punjab Observer and The Paisa Akhbar let me know in what way did the fault lie with me? Did not Lekh Ram come to Qadian with the object of having a controversy and did he not seek a sign? Did he not use the most indecent and contumelious language towards our holy Prophet, and thus wound the feelings of all true Muslims? Did I not preach and maintain forbearance on all occasions? If then after all this, I prayed God to show some supernatural sign in support of Islam that would silence the unjust and unreasonable antagonist, was I to blame for it? If so that objection should be preferred against All-powerful God who thus manifested His power. Nay, I fear that such critics would condemn the whole system of prophecies, and urge similar objections against the Prophets and Apostles of God who were at different times sent for the reformation of the world.

Thus it is clear that such criticisms are based on personal considerations and not on a just and impartial view of the matters. On a former occasion when a conditional prophecy was made by me about Abdulla Athum who took advantage of the condition and did not die within the fixed time, the Editor of The Paisa Akhbar had brought forward the objection that Athum did not die within the limited time; and now, that Lekh Ram died within the prescribed period in accordance with the terms of the prophecy, the same Editor blames me for his death. In the prophecy about Athum the condition was that if the object of the prophecy showed fear of God, the punishment of death would be

postponed. Now there is overwhelming proof to show that Athum felt and manifested such fear of God as was meant by the words of the prophecy, but as he concealed true evidence afterwards, he met his fate within six months of my last notice. On the other hand, Lekh Ram became more insolent after the publication of the prophecy, and God's wrath overtook him sooner. It should be remembered that Lekh Ram had also prophesied my death within three years. We were all subject to the same laws of nature. What is the reason then that my opponents died within my life time in accordance with the terms of my prophecies, and I survived their foretellings? Does it not clearly prove that I found this assistance from God and that He had inspired these things to me? Pitiable indeed is the condition of those who being descendants of Muslims cannot understand how the Hand of Almighty has been working in such instances for the glory of His true faith and the honour of His great Prophet. Alas! when will our critics learn that criticism should not be alloyed by selfinterest and party-feeling, but that it should ever aim to seek out and uphold the truth, although prejudices may run against it and conceal it from the eyes of the world.

It is to be regretted that many people without studying our doctrines, have quite rashly urged numerous objections against us. I, therefore, feel it necessary to set forth briefly my attitude towards the Government as well as towards the public. The fundamental point of my teaching which concerns the Government is that every Muhammadan should obey the British Government with complete sincerity and true loyalty preferring it to every other Government. Our benign Government is not only a great blessing for us from the worldly point of view but it is a special manifestation of divine favor from a religious standpoint as well because its constitution offers no obstacle, even in the least, to the development of our spiritual life and to the propagation of our religion.

Our relations with the non-Muslim communities are regulated by the principle that although we may have to refute their criticisms on Islam, yet we must abide by the doctrine of universal sympathy and brotherhood of mankind as an essence of our faith. I do not approve of any thing whatever which would lead to the breach of public peace or an apprehension in the minds of the ruling authorities. Even a refutation of the hostile writings against Islam is a duty which we owe to our rulers because it materially promotes the aims and objects of the Government. Thus, if I had not counterbalanced such malicious writings against Islam, there was a serious danger of the breach of peace. I, therefore, adopted this course with the best of motives and served our kind Government in the best possible manner by this policy of reasonable refutation which had a wonderful success in suppressing the feelings of excitement and agitation in the Muslim minds. Experience shows that my efforts have produced the best impressions of loyalty amongst the Muhammadans in general, and that in particular my followers constitute a class which has no parallel in any other sect in this respect.

In conclusion, I wish that it should be publicly known that the memorial of the Anjuman-i-Himayat-i-Islam, whose advisability I have already discussed and for which I have been so strongly criticised in the columns of *The Punjab Observer* and *The Paisa Akhbar* has, after all, been met with the following reply from the Government.

No. 105 S.

FROM

L. W. DANE, Esq.

Offg. Chief Secy. to the Lieutenant Governor of Punjab.

To

#### THE HONORARY SECRETARY,

Anjuman-i-Himayat-i-Islam, Lahore.

Dated 31st May 1898.

SIR,

I am advised to acknowledge the receipt of your letter No. 1348 dated 26th April 1898 submitting for the favourable consideration of His Honour the Lieutenant Governor a memorial from the members of the Anjuman-i-Himayat Islam relating to a book known as Ummahat-ul-Mominin written by a native Christian against the Prophet of Islam.

In reply I am to say that the Lieutenant Governor having been advised that the publication of the book in question (which he understands took place in 1897) constituted no offence under the law in force at the time of its issue, does not propose to take any action on the memorial.

Sd. L. W. DANE,

Offg. Chief Secy. to the Lieut.-Governor

Punjab.

The point which gives me the greatest pain is that although I supported my views by reference to the authentic words of the Holy Quran, the Anjuman refused to listen to my arguments; and in spite of its pretensions to a sound understanding of politics, it adopted a measure which led to such disappointment and disgrace. It is high time even now that they should listen to the advice which I have mentioned at such a length in the preceding pages, viz., that they should recognise the necessity of a searching refutation of the hostile attacks and take a practical measure and active interest in the line I have suggested.